

# The Republican.

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No. 8, Vol. 4.] LONDON, FRIDAY, OCT. 20, 1820. [PRICE 6D.

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## STATE OF AFFAIRS BETWEEN THE QUEEN AND THE KING FRANKLY DISCUSSED.

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Matters are now drawing to a close between her Majesty and her husband (if he deserves the name.) It is probable that by the time this reaches the public, the Bill of Pains and Penalties will be moistened with the tears of its promoters and supporters. It is a precious document and should be preserved, if it be possible to rescue it from its patrons. Some of the ignobles themselves are beginning to make terrible denunciations against the Bill, and any further progress with it; and not one of them cares to father it, or to say that he has any connection with it: but all their shuffling will be vain, all their talk about an invisible personage being the instigator of this measure will not do, they cannot delude the public on the subject; and even if a dozen of them would voluntarily put their heads in a noose as a confession that they were the instigators, the public will still keep its eye on a certain individual. It is too late to practice any kind of delusion on this subject. The thing stands as clear as the sun and moon on a fair day and night.

To crown the infamy of this business, the agents of the Bill have allowed the most obnoxious of their witnesses to escape to the continent, and now they show a strong disposition to suspend the business altogether, without any decision upon it by the Ignobles. At a moment when an evidence on the part of the Queen was prepared to develop the proceedings of the Milan Commission, and to shew that the Italians had been first asked to swear against the Queen, without being asked what they knew, or what they would swear to, Ras-

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Printed by JANE CARLILE, 55, Fleet Street.

telli, one of the witnesses, and one of the subordinate agents of the Milan Commission, was not forthcoming to be confronted: he had been sent to Milan to tell the friends of all the other witnesses that they were safe, and under the especial protection, patronage, and favour of the King of England, in the palace of Cotton Garden, where his most gracious Majesty had prepared a most extensive kitchen for them, and had even condescended to forego his coronation for the better accommodation of these his favorites. And lo! this Rastelli has been so well fed and pampered in this palace, that the mere journey to Milan, and the change of climate, had occasioned a fermentation from his late gormandizing, and he has a violent fever, and has been obliged to lose a great deal of blood to reduce him to his wonted condition; so that there is no hope that Signor Rastelli will ever be able to return to England to make his exit with his companions. This is a well-finished business on both sides, but the contrast is great.

The last experiment which Gifford, Copley, Lauderdale, Donoughmore, Ellenborough, and Limerick, the more impudent agents of this bill, have tried, was to exhaust the Queen's witnesses by a long cross-examination, and all about the most trivial matters. These fellows have been well-schooled in the brothels of the metropolis, or they could never have submitted themselves so much to the public indignation, for the sake of the chance of an additional title, and a greater share of the public plunder. They have shewn a complete qualification for the rank of bullies to the royal brothel, and no doubt will be able to find a comfortable living in some of the Italian Palazzas, under the superintendence of Majocchi, Rastelli, Demont, and Sacchi. Every species of insult that those fellows could devise, they heaped on Lieutenant Hownam, because they could not make him prevaricate. Questions altogether foreign to the business; questions as to whether he would allow his wife to do this, that, and the other thing, which at the time they were quite irrelevant to the business, would never have proceeded from the mouth of a gentleman. If any thing could add to the general indignation of the conduct of the King towards the Queen, it has been the conduct of some of the Lords in the course of the enquiry. A cockpit, a tennis-court, nay, a brothel, never held together such a set of indecent fellows.

There is not one vice that the King can put his hand to his heart and say I am innocent of. He has inherited the gross obstinacy of his father, the avarice and meanness of his mo-



ther, without any of their domestic qualities, and to this he has added all that vice has taught or conjectured. The Queen has cast him at her feet, and if she attempts to lift him up, she will inevitably degrade herself. She stands on the pinnacle of fame, an injured and persecuted female, whose virtue has been scrutinized by a fiery ordeal, and has come out as brilliant as the noon-day's sun. The filth of Carlton House she must not meddle with, if she wishes to retain her high character. Justice will not be done unless her persecutors are put upon their trial, for whilst they hold the purse strings of the nation they will never cease to harrass, to torment, and to calumniate her. Injured innocence is a mirror that the profligate and vicious despot cannot bear to look upon. He reads his own hateful character whilst he contemplates the sufferer, and in the agony of his mind would dash it to pieces and commence new revels.

It is difficult to say much on this business: every day becomes an age, and the news of yesterday is lost sight of by the more important intelligence of to-day. Writing at a distance from London, we labour under great disadvantage, and it is vain to meddle with any other subject in a political work, as the affair of the Queen has absorbed every other feeling, and justly so. This affair has become the rallying point for every species of reformation, and every other subject seems to stand connected with it. If the Queen adheres to the spirit of the answers to her addressers, we have nothing left to desire: they embrace every topic that is desirable and that is conducive to the interest and welfare of man in society. She has now the power to do much good to this country, and much is expected from her. Her enemies are become desperate, and every manœuvre is in request to thwart her power and influence. They are forging the most inflammatory handbills and placards in the name of her friends, calling on the people for an immediate insurrection, but fortunately this villainy has been traced to its source, and is from the immediate vicinity of Carlton House. The magistrates of Bow-street have made themselves partners in the business, for when the real offender was detected and in custody, they let him go without an examination or without bail! There is no such thing as equal law or equal justice in this country, and there never has been any thing of the kind: it is all partial and factious. A poor boy is sent to prison to hard labour for three months for distributing a bill which he could not read, whilst the author and employer of

that boy, is rescued from justice by the very magistrates who committed the boy! Those Police offices must all come down, they have ever been, and will ever be so many nurseries for crime. The persons employed in them fatten on the accumulation of misery and crime, and cherish it.

It is to be hoped that the mass of the people have sufficient good sense not to be entrapped into any thing like an insurrection set on foot by the enemies of the Queen. Those enemies know well that an insurrection would blast all our hopes, and give them new power and vigour. They are trying every effort to force it, but, fellow-countrymen, now is the moment when a little patience will be of the greatest future advantage to you. Your enemies will destroy themselves if you leave them alone a few weeks longer, but if you attack them, they will have a chance of making great havoc among you, and of strengthening themselves. Stand still a little longer, and you will prosper and succeed in all your wishes. Let it be understood that we have no enemies but those in the cabinet and their voluntary and immediate agents; those men are not our enemies who have been occasionally arrayed against us, they have not acted from their own dispositions, and as soon as you are powerful enough to protect them, they will hold out their hands to you and assist you. It is not to be expected that they will do it, whilst their present employers retain the power of punishing them or of putting them to death. There is a class of men in society on whom every thing depends, be careful nor to offer unbecoming and unnecessary insult.

Now is the moment that courage requires prudence and judgment: every thing bids fair to crown the long indulged hopes of the Reformers and all bids fair to effect those desires without bloodshed or violence of any kind. We would not say this if we did not seriously feel it; at any period before the arrival of the Queen we would have recommended other measures, but the scene has changed although the performance is the same.

**EDITOR.**



## TO THE EDITOR.

London, Sep. 24th, 1820.

SIR,

As a reader and admirer of your Republican, I hope you will excuse this freedom.

A Unitarian friend, with whom I have frequent discussions in defence of Deism, and to whom I gave the annexed declaration from Palmers Principles of Nature, which he said was easily answered, has sent me the enclosed reply, which has not satisfied my mind. As I should much like to have the sentiments of one more adequate to answer than myself; should you at any time have a leisure hour and think it worth while, I shall consider it a favor to have a few remarks either public or private, and beg to assure you, I will not make it a precedent to trouble you on any similar occasion.

I remain Your Friend,

56, Banner Square,  
Bunhill Row.

WM. ANGER.

## TO MR. ANGER, 56, BANNER-SQUARE.

Dear Sir,

As I consider truth, and above all, the knowledge of that truth, which operates most upon our moral system, to be above all price, I have, since I read the paper enclosed, sketched out a plan for the discovering of whether that truth is to be found in the principles and practice of Deism, or of pure and unadulterated Christianity when reduced to practice, which certainly has been the case with many, although, as it regards myself, I am sorry in not being one of that happy number—but whatever may have been my own deviation from a system I so highly venerate, the happiness of a numerous and growing offspring demand of me to exert myself to guard them against error, and to lead them to what I consider truth.

The plan I have adopted is to contrast the spirit of Deism as it speaks for itself, by declaration and efficacy as to moral consequences, and examine and compare Christianity by the same rule, for I have long since declined paying any attention to the ridicule brought into play or declamatory matter brought against it by some professors, or from the mistaken opinions or inconsistent practices held and practised by its regular professors. It having, therefore, appeared to me, before I proceeded further in my plan, the following query should be satisfactorily answered by some person of similar advantages with myself, and who believes Deism has a better claim upon the confidence of the human race than the Gospel of Jesus:—"Deism declares to intelligent man the existence of one perfect God, Creator, Preserver, &c. of the universe; that the laws by which he governs the world are like

himself immutable, and of course the violation of those laws, or a miraculous interference in the movements of nature must necessarily be excluded from the grand system of universal existence." Unavoidable and satisfactory answers must be given to the above declarations, or it must bear the more appropriate appellation of declamation. First, if Deism declared to intelligent man the existence of a perfect self-existent and uncreated Being, when, where, and by whom, and to whom, was this declaration made first; and if made, what have been the effects upon intelligent man from the declaration, the history of the world being the only court of appeal?

2d. If Deism declares that the system we see around us is co-eternal and immutable with the deity, how does it prove the fact?—and if proven, how it can separate the system or belief of Deism and Atheism—which believes the eternity of matter?

3d. As Deism admits there was a time when the universe did not exist (by using the word Creator), whether the creation of the whole is not in itself a greater miracle than to provide for apparent occasional deviations from its general laws?

4th. As Deism declares the Creator to be justly entitled to the adorations of every intelligent agent through the regions of infinite space, &c. &c. what is the matter, and extent of that adoration, and by what means exhibited, and by what means intellectual agents were informed that such adoration was required of them as they were justly bound to give it.

5thly. As Deism likewise declares that the practice of pure, natural, and uncorrupted virtue is the essential duty, and constitutes the highest dignity of man; that the powers of man are competent to all the great purposes of human existence; that science, virtue, and happiness are the great objects which ought to awaken the mental energies, and show forth the moral affections of the human race. The Question Deism is bound to answer, after such a declaration, is, how science, after being possessed by intelligent agents, has neither produced virtue nor happiness? Again, what is virtue as a whole, and what are its component parts taken abstractedly; and finally, what is the principle cause of intelligent agents neglecting to cultivate virtue, and when man is morally diseased, what is the remedy? It recommends, as certain to effect a cure, and when well, what is the best rule—to keep well?

The absurd folly of declaring as to the mere value, beauty, or happiness of virtue, and to love it for its own sake, without any certain rules being laid down to preserve it from shipwreck, or to regain it when lost, and to retain it when found, is as apparent in the system which declares so, as to hear an ignorant declaimer in physic talking, or writing away about the value of health, which no one in the possession of his reasoning faculties would dispute for a moment; but to beware of losing what is invaluable to regain it when it is lost, and to retain it when found, appears to me the sign and end of true religion.



If Deism, therefore, can satisfactorily answer the questions required of it, and prove its claims to the properties above stated, it may be more entitled to the confidence of mankind than from all its declarations in its own favour, or its carping at Christianity, because many calling themselves Christians, have disfigured its simple but sublime and efficacious system, or by their lies belied the principles they were acting under.

Wishing truth alone to prevail, which I believe to be no where found so pure and powerful, as in the Gospel of Jesus,

I remain,

Your fellow searcher as to where is truth,

ROBERT LYON.

Clapton, Sept. 24, 1820.

P. S.—Deism declares to intelligent man, the existence of one perfect God, Creator and Preserver of the Universe, that the laws by which he governs the world are like himself immutable, and of course that violation of these laws or miraculous interference in the movements of nature, must be necessarily excluded from the grand system of universal existence: that the creator is justly entitled to the adoration of every intellectual agent throughout the regions of infinite space, and that he alone is entitled to it, having no copartners who have a right to share with him the homage of the intelligent world. Deism also declares, that the practice of pure natural and uncorrupted virtue is the essential duty, and constitutes the highest dignity of man—that the powers of man are competent to all the great purposes of human existence—that science, virtue, and happiness are the great objects which ought to awaken the mental energies, and draw forth the moral affections of the human race.

TO MR. WILLIAM AINGER.

Dorchester Gaol, Oct. 16, 1820.

SIR,

The recollection that you were one of those who boldly stood forward to express your approbation of my conduct, at a time when some little peril attended such an expression, in consequence of the fury and malice of the corrupt and bigotted part of the community, demands my attention to any communication from you, and commands my respect for your person, although unknown to me. It is with this feeling, and entirely in return for the service you did to me in opposition to your own personal advantage in life, that has induced me to notice the evasive manner in which your friend Mr. Lyon has answered the extract from Palmer's Principles of Nature, submitted to his consideration or animadversion, as containing

the principles of Deism; nothing short of the respect which I feel for you could have induced me to notice this matter under such circumstances, for, to be candid myself, I must at once confess, that I do not deem your friend a candid disputant or a sincere lover and searcher after truth in its native simplicity. You will, and I am sure your friend ought to acquit me of any personal disrespect, or want of proper feeling on the occasion, I am altogether led by the correspondence which lays before me, and have no personal feeling on the matter.

In the first place, I have to observe, that the extract which you submitted to your friend was a candid declaration of the principles of Deism, and the cause of Deists rejecting every other species of superstition as taught by books. It therefore required from Mr. Lyon, a professed Christian, or a believer in more than one God, all the objections he could raise against the declared principles of Deism, and in support of his book-religion or idolatry, instead of a distortion of words, and a cavilling with these words, by asking you in turn half a dozen questions about the meaning of words for which a dictionary should have sufficed him, instead of giving you one answer or rational objection to your extracted declaration.

I can never travel through the wilderness which Mr. Lyon has sought to embarrass you in, for, although, I will not admit that I am the dullest fellow to comprehend what is comprehensible, I had to read his something (for it is not a reply) half a dozen times, and to make a few slight corrections in the words and letters before I could either make sense or nonsense of it. I shall therefore endeavour to simplify what he has endeavoured to mystify, and without following his questions in order, endeavour to embrace them all and leave nothing unanswered.

The first words that seem to be carped upon are the words Deism and Christianity, let us enquire their signification lest your friend should make another string of questions on this head.

**Q.** What is Deism, or rather its signification?

**A.** It is a principle or rather a notion impressed upon the minds of certain men, that the visible works of nature are sufficient to support the hypothesis that there must be a being that has created, and that preserves, whatever the ocular or mental faculty can comprehend, that this cause or being gives motion to matter: this being they call God, and consider the admiration and contemplation of the works of nature to be the most becoming species of worship or veneration for this



being, in preference to a worship founded on certain books, or by the law of any country.

*Q.* Does the Deist, or rather, does Deism impute any particular form to the being it calls God?

*A.* Deism itself cannot, because, it professes to make nature its base, and consequently no further form can be attributed to the Deity, than the mind can comprehend of nature. The ideas of different men who study nature and her laws must differ on this head in proportion to the extent of their researches.

*Q.* Is not your last answer a near approach to Atheism?

*A.* Atheism is a word that has been fabricated to become a butt for the malignant shafts of superstition. It implies no God, or the nonentity of the word God, but, in fact, can never form a principle in the mind of any man, until he can trace the whole agency and machinery of nature to its highest source. The word Atheism has no strict definition, it is a word invented by cavillers, and meant as a term of reproach to all who search into the laws of nature, their cause, and origin.

*Q.* Then you, who are called a Deist, form no idea as to the form and figure of your Deity?

*A.* I do not; and further, I can only view that man as an idolater who does; because, both my reason and common sense assure me that it is but the idol of his imagination, and an idea without foundation or even propriety of thought. We are as yet but in the infancy of science, and until we can trace the cause of the existence of animal and vegetable bodies, we should cease to opine upon the first power of production.

*Q.* Then these are the grounds upon which you oppose the validity and truth of the generally received notions of religion, and adhere to that which you call Deism?

*A.* These are my grounds, as distinct and abstracted from all arguments borrowed from books. If I find a book that recommends ideas contrary to the laws of nature, and demands my assent to those ideas, the more powerful force of nature and reason in my mind bids me reject it as the fabrication of some lunatic or impostor. The original of such book can have no just claim to attention, much less after it has been transcribed a thousand times over by different persons, each of whom alters it agreeable to his own phantasies. I beg to add, that I consider the word Deism has no better definition as a word than the word Atheism, they are mere words of sound, and can never regulate the principle or action of the reflecting and philosophical mind.

**Q.** In your first definition of the signification of the word Deism, you spoke of a being that created whatever we behold or conceive: pray what do you consider by creation? do you mean that such being could produce matter from nothing, or that he produced whatever we behold or conceived by an arrangement of matter?

**A.** I do not believe that matter could be produced from nothing: I believe it to be both eternal as to the past, and imperishable as to the future. By creation, I mean, that due arrangement and harmony which we observe in matter, its combinations, powers, and emanations, by which vegetable and animal bodies are produced and sustained. I consider the work of creation to be continually going on, in all its original variety. If I, for instance, know that the planting a certain seed will produce a certain flower, fruit, or grain, I consider that I create, by my knowledge of the effect of my planting, observing the proper method which experience has taught, and which I have either been taught by my elders, or have made some improvement in by experiment myself. These are the only ideas I have on creation or a creator; and I further find, that whatever is created, is limited as to the time of its existence.

**Q.** Now, what is Christianity?

**A.** Christianity is a word derived from the word Christian, and implies the conduct of that sect.

**Q.** Whence comes the title of Christian?

**A.** From the word Christ, which is the English translation of the Latin Christus, and the Greek Christos.

**Q.** Has this word any particular meaning?

**A.** Yes; it signifies anointed, such as a besmearing the body with oil, ointment, or any kind of grease.

**Q.** Has it no other meaning?

**A.** It has no other meaning. Jesus Christ, means the saviour anointed; but Jesus was a very common name among the Jews before the Christian era.

**Q.** Then what is practical, pure, or unadulterated Christianity?

**A.** There can be nothing of the kind: it is a mere play with words, founded on a delusion called the religion of Jesus, or the Christian religion; it cannot imply moral virtue, because there is no record of any thing of the kind having been ever practised among the sect of Christians, from their origin to the present day; they have been a faction that has attempted to destroy all persons that would not do as they did, and



whenever they could not find any persons foreign to their sect they have fallen to devouring each other.

Q. Are there not different sects of Christians?

A. Yes, but they are alike in principle; the sect that is the stronger has ever persecuted the weaker sect. Harmony has been always foreign to the whole.

Q. Do the Christians boast of any peculiar qualities?

A. They boast of every thing that is moral, and practice nothing: the book that contains the principles of their religion certainly has a few moral precepts, interspersed with much fable and narrative that is immoral; and the latter much outweighs the former, as well in the conduct and practice of Christians as in their book of religion. Again, a much better system of morals was taught many centuries before the rise of the Christian religion by Confucius, by Socrates, by Isocrates, by Epicurus, and many others; and there is not a moral precept in the New Testament but what can be traced up to Confucius, who lived 500 years before the origin of the Christian religion. Although the book is called the New Testament, there is nothing new in it in the shape of morality, but much in the shape of falsehood and delusion. What is called the Gospel of Jesus, is nothing more than a compilation of moral scraps from the Pagan philosophers, mixed up with the fanatical fables of the Jews, and thrown into a kind of narrative or memoir of a Jew, without the least fact or data to prove it to be genuine; whilst most learned men have believed it to be altogether a forgery.

Now, Sir, as I think you will find the foregoing questions and answers to be a replication to the greater part of your friend's suggestions, I shall conclude with answering his question, as to what is virtue? but not the absurdities which he has spun out of the same question.

Virtue has no component parts, it is one and indivisible. It is comprehended in that greatest of all moral maxims to be found in the New Testament, but to be traced from there up to the writings of all the philosophers I have before quoted. *'Do unto others as you would they should do unto you.'* The earliest record we have containing this maxim is from Confucius, but I am inclined to think that it was co-existent with the first society of man. It is a maxim of nature. Virtue may be defined another way. It is the business and interest of man in society studiously to seek pleasure, and to avoid pain: in a great measure he has the choice of this antithesis; but whilst he studiously avoids pain himself, virtue requires

that he should as studiously avoid inflicting it on any other person, and *vice versa*, with regard to pleasure; because, a virtuous mind will create and feel pleasure by bestowing it on others. This I take to have been the Epicurean philosophy, as laid down by Epicurus; and this is the philosophy I mean to practice through life, out of which there can be no real virtue or morality.

I see no other point that deserves notice in your friend's letter; but should he send you another string of questions, and you wish to have them published, with an answer, you may command my attention.

I am, Sir, with great esteem,

Yours,

R. CARLILE.

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#### TO THE PUBLIC.

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I have now a very disagreeable task to perform, and had I not been publicly called upon for explanation, I should certainly have paid no attention to rumour so little deserving of credit; as it is not to be expected that every man who calls himself a reformer, should be perfect, and free from the common foibles of men in society. As I have no apology to make for myself on this occasion; but being anxious to obtain and retain, both for myself and family, the good opinion of all good men, I lay before the public the particulars of an unfounded complaint rumoured about against Mrs. Carlile, and an explanation of the matter. I have to observe, that I have received both the complaint and the explanation at the same time, on the 14th inst. The person who writes the explanation is the shopman; and as he did not expect that I should insert his own account, but make a note from it, some little allowance is craved for the tone, as I have judged it best to let each speak for himself; and I would advise the person who called with the subscription, to go again to Fleet-street, and see whether he has not mistaken my sister for Mrs. Carlile. I have this confidence in Mrs. Carlile, that I am certain she would have gladly taken a subscription for Wedderburn, if it had been but a shilling, as she has been in Dorchester Gaol since his confinement, and is quite alive to its severity and his solitary situation.



With respect to myself, I am as much debarred from communication with Wedderburn, as I am with any person in London, and more so; for I doubt whether I could pass a private communication to him. On his first entering the prison, I enquired of the turnkey about his situation. (for I never see the keeper but on particular business, and I never exchange a word with him but on that business) I was told that Wedderburn was anxious to learn to write during his confinement, and that he expressed this wish immediately on entering his cell. I bid the turnkey tell him that I should be most happy to assist him with books, paper, or money, if he wanted, but I had no answer to this. I have frequently enquired whether he has any books to read, but I can only get answered, that he has books; and I understand that the Magistrates, or Keeper, have ordered that no kind of communication whatever shall pass between him and me. I have mentioned the refusal to my sending him a plate of fruit; and even in this last week, I had ordered a few bushels of coals from Weymouth, and was informed that Wedderburn had ordered a bushel at the same time, when, on my offering to pay for the whole, the turnkey was afraid to take my money for Wedderburn's bushel of coals. The Magistrates and Keeper of this Prison are a set of strange animals, and are the most despotic, and at the same time, the most servile tools, that I have ever met with.

R. CARLILE.

*Dorchester Gaol, Oct. 16, 1820.*

TO MRS. CARLILE.

*Oct. 3d. 1820.*

MADAM,—Having no personal acquaintance with you, or any of your family, it may be thought that I should have apologised for the liberty I am taking with you on the present occasion: but when I consider that I am not personally concerned in the affair to which I am about to direct your attention, and that you in fact are, it being an affair of no small importance to you, inasmuch as it is likely to operate, if, indeed, it has not already operated, to your injury, lessening you in the esteem of the reformers, which it must do wherever it is believed, as it reproaches your humanity. I therefore take it for granted that all apologies are entirely unnecessary, seeing that my only motive is to set you right in the eyes of all good reformers; and I doubt not, you will readily believe that I am actuated by a love of truth, and an honest zeal for the good cause in which your husband

has so ably and intrepidly distinguished himself. I confidently hope that Mr. Carlile will, for the satisfaction of all your real friends, give a full explanation of the affair to which I allude, as early as possible.

A report, calculated to do you much injury, has for some time been in circulation, and has obtained considerable belief among the Reformers, that a certain person took a pound note to Mrs. Carlile, and requested that she would get it conveyed to her husband, for Mr. Wedderburn, which she refused to do. The story was told me by the person himself, (which however, I do not believe) in the following words, as nearly as my memory serves me:—"I went," said he, "to Mrs. Carlile, and told her I had brought a pound, being part of a subscription raised for the relief of sufferers in the cause of reform; she smiled, and took down a book for me to enter it in. But when I added it is for Mr. Wedderburn, and you are requested to enclose it in your next communication, and desire your husband to give it to that gentleman, she with an air of disdain suddenly shut the book, and returned it to the shelf, saying, 'we receive no subscriptions for Mr. Wedderburn, indeed!' I then asked her if she could inform me where subscriptions were received for him? 'Somewhere in the Strand,' she believed."

Written at the request of several friends of reform, by

Your most obedient humble servant,

R. W. A.

### EXPLANATION TO MR. CARLILE.

SIR,

As you perhaps will deem an explanation of this circumstance necessary to be inserted in the Republican, I will state it exactly as it occurred. In the first place, Mrs. Carlile was up stairs, did not see the man, and was totally unacquainted with the circumstance, until told by Miss Carlile, your sister. When the man came into the shop, I was behind the folding, or packing counter, and your sister on the serving side: he addressed a few words to her, which I was not paying attention to, until Miss Carlile said:—"A subscription, George," and then they both came round to me. I naturally enough, took down our own Subscription Book, when Miss Carlile observed, "It's for Wedderburn," on which, I (without the least idea of giving offence) suggested the propriety of its being taken to Mr. Davison, the publisher of Wedderburn's works, which I imagined was the regular channel through which he had received his subscriptions, &c. and as we had never received, or been offered one at that time for Wedderburn, I thought it might be considered, by his more immediate friends, officiousness on our part to send any thing to him, without its first going through their hands, therefore thought he had better take it to them, but was about to add, "if he preferred sending it by our parcel, we most certainly should have no objection to enclose it,"



but before I could finish speaking to him, he darted out of the shop, apparently highly incensed at what I had said, which, as I before observed, was merely a suggestion, and by no means a refusal.

This is the whole of the affair, exactly as it occurred, so that in your note, you can entirely clear Mrs. C. of it, who was not present; and if you consider that there was a fault on my part, I can assure you, the error was in my head, and not in my heart, therefore, I hope you will have the goodness to apologize for me to that effect. I should be astonished at the gross falsehoods in the letter, was I not satisfied that it originated with a fiery and inconsiderate character. How shamefully any one may be abused by such fabrications! To state, "that Mrs. C. smiled, and took down a book, and returned it to the shelf with an air of disdain, saying, 'that she did not receive subscriptions for Wedderburn, indeed, and that they were received in the Strand, somewhere,'" is really so gross, as to excite one rather to treat it with the contempt it deserves, than to take the trouble of saying a word in explanation. Please to observe that your sister did not do, or say any thing of the kind, so that she could not have been taken for Mrs. C. The whole is a scandalous falsehood, and quite undeserving of notice.

Your humble servant,

G. B

## ANSWERS OF OF THE QUEEN TO VARIOUS ADDRESSES.

### WARD OF PORTSOKEN.

The omission of my name in the Liturgy, had certainly the sanction of the dignified Clergy, but what is called "worldly wisdom" was never wanting among the members of that pious corporation.

The present condition of the country is certainly one that may well alarm the serious and perplex the wise. Those who can read the future in the present cannot but contemplate with awfulness the prognostics of some impending change that are every where visible. If the nation has been brought to the edge of a precipice, to whom is the guilt to be imputed but to the temerity of my adversaries? I am not the offending party. I am not the injurer, but the injured; not the assailant, but the assailed. I have demanded my rights; all my rights, but nothing but my rights. This I claim, but I am not ambitious of more; and I claim this for the public good more than for my own. If the people are powerfully excited, that excitement is most honourable to them, but it is most ignominious to my enemies. In the people it is the hatred of oppression, but how great is the responsibility of my enemies, who have caused that hatred to be so universally felt? They have kindled the flame. They have filled the country from one end to the other with the materials of discontent. They have called forth the tempest; but will they be able to moderate its rage, and to direct the storm?

Where knowledge is confined to a few, servitude will be the lot of the many. Knowledge is power, and the few that are enlightened will readily domineer over the many that are besotted in ignorance, or overrun with superstition. But where knowledge is not contracted within a narrow circle, but, like the light of Heaven, is diffused among all, the power that is exercised must be exercised for the common good, or it will be speedily despised and ultimately overturned. The possessors of the power may retard the required change; but, when the sentiment of its usefulness is sufficiently diffused, it will be spontaneously produced.

THE LETTER-PRESS PRINTERS OF LONDON.

I am highly gratified by this loyal and affectionate Address from the Letter-press Printers of London and its environs.

It is public opinion which has supported me in the otherwise unequal conflict with numerous adversaries, who not only possess unbounded resources, but who have never scrupled any means by which their vengeance could be gratified. This public opinion is the concentrated force of many enlightened minds, operating through the medium of the press. Hence the public sentiment has been directed, and the public feeling been excited, till the people have risen up like one man in vindication of my rights. The conviction, with few exceptions, has become universal, that I am the victim of a foul conspiracy; and that I have for years been persecuted by the most flagrant injustice and inhumanity.

There is a part of the press which has been busily employed in fabricating the most atrocious slanders against myself, and all who have manifested any zeal or ability in my defence. Base natures cannot endure natures of a higher order. They loath the moral and intellectual superiority that they can never reach. Hence calumny is the tax that worthlessness is perpetually levying upon worth. It is the Bill of Pains and Penalties that envy and malevolence are ever busily labouring to pass, in order to degrade virtue and talents to their own contemptible inferiority. But when I consider that my adversaries are invested with all the patronage of the country, and, possess such extensive means of intimidation and corruption, I am not surprised that I should have been vilified by a few of their unprincipled mercenaries. My surprise is, that the greater part of the persons engaged in the conduct of the press should have remained incorrupt and incorruptible. It is a great honour to be honest in any times; but to be honest in bad times is a species of panegyric which no man need blush to have inscribed upon his tomb.

The press is, at this moment, the only strong hold that liberty has left. If we loose this, we lose all. We have no other rampart against an implacable foe.

The press is not only the best security against the inroads of despotism, but it is itself a power that is perpetually checking the progress of tyranny and diminishing the number of its adherents. That sun never rises which does not, before it sets, behold some addition to the friends of liberty. To what is this owing? To what can it be owing but to the agency of the press? The force of truth is ultimately irresistible. But truth, without some adventitious aid, moves with a slow pace; and sometimes its motion is so slow as to be imperceptible. The press is its accelerating power—the press gives it wings—the press does more for truth in a day, than mere oral teaching could in a century. What is it that has made the members of the Holy Alliance turn pale with dread? It is that the press has inspired the love of liberty even in the sword.



## FARRINGTONDON WITHIN.

I am grieved, but not surprised, that the Clergy should so universally have acquiesced in the erasure of my name from the Liturgy. Charity is the most essential part of piety; but this sort of piety may often be an obstruction in the way of ecclesiastical advancement. While the pastors of the church are so worthily occupied, it could not be supposed that more than two or three of them, would step beyond the line of ecclesiastical decorum to administer spiritual solace to a persecuted Queen.

It is not a little remarkable, that the only innovation which the hierarchy has been willing to admit in the ancient Liturgy for about a century and a half, is one that was dictated by malevolence. But, if any alterations had been proposed in the Liturgy, which harmonized at once with the genius of Christianity, and with the improved sentiments of the age, the authors of the proposition would have been reviled with as much rancour, and as little moderation as if they designed, not merely to prune the superfluous branches, but had come prepared with an axe to cut down the very trunk of the establishment.

## CHRISTCHURCH, SURREY.

I am grieved in common with the rest of the people, that the highest judicature in the kingdom, should have been contaminated by the presence of so much foreign perjury. Witnesses have been admitted against the Queen Consort of these realms who would not have been allowed in a petty action in any of the minor Courts.

My enemies never lost sight of me in my remote and spacious travels. No ground that I ever trod was too hallowed for the step of perfidy to invade. The emissaries of the enemy followed me with the rapidity of blood-hounds to Nazareth and Jerusalem. To bite the hand by which you have been nurtured is hardly the property of the envenomed reptile; and it is emblematic of the highest degree of insincerity and malevolence. But, amongst those who have assailed me with falsehoods of the most aggravated kind, how many have I tenderly cherished, or largely benefited!

The grave puts an end to animosities; and even the death of a common friend will often serve to reconcile two bitter enemies. But what must we think of that enmity, which, instead of being appeased, is excited to fresh acts of cruelty, and fresh enormities of injustice, by the death, not only of a common friend, but of more than one common relative?

When forgiveness is taught by the moralist or the divine, it cannot usually be inculcated from a better pulpit than that of the sepulchre; or with more impressive effect from any locality than that of the grave. But in the instance to which I allude, the voice from the tomb in vain exclaims that vengeance ought to cease, and rancour to vanish from the heart. The words "ashes to ashes and dust to dust" in vain reminded my insensate adversaries of the instability of human greatness, and the uncertainty of human life!

## CROYDON.

I have been much gratified by this loyal and affectionate Address from the Inhabitants of the Parish of Croydon in the County of Surrey.

It is not possible for the dim sight of man to penetrate far into the dark immensity of the moral world. But still there is light enough upon the confines of that awful vast to teach us a few simple but salutary truths. Our limited experience and confined observation are sufficient to prove that evil is often one of the means of good; and that the seeds of misfortune often throw up a harvest of happiness. My life will furnish numerous instances of a moral retribution; and will, at the same time,

prove that there is more native strength in unprotected innocence, than in the most systematic falsehood or the best fabricated perjury.

In the conspiracy against me in 1806, there was no want of well-contrived circumstantial particulars, which were formed into a very plausible story: nor did the tale want the support of witnesses who had no scrupulosity about an oath: but the whole fabric was no sooner touched by the wand of truth, than it dissolved into empty air. The present conspiracy, in like manner, is demonstrated to have been the deliberate contrivance of falsehood and malevolence.

Where a country has been long governed for the benefit of a few, it is not surprising that the people should be clamorous for such an extension of political rights, as may enable them to check that corrupt influence which, while it lasts, will more or less, paralyse the moral energies of those within the sphere of its agency, and finally sap the very vitals of the constitution. All political institutions, like the material fabrics of man, are composed of perishable elements. They contain in themselves the principle of decay, of which the agency, unless scrupulously watched, and carefully retarded, is never still. But, how few governments ever see the necessity of early reformation? Hence they delay reform till it is too late; or too late to be beneficial. They either never intend a remedy; or they procrastinate the application, till it is applied in vain.

FROM PAISLEY.

I have been much gratified and deeply impressed, by this loyal and affectionate Address, from the inhabitants of the town of Paisley, when I knew what correct moral feelings prevail among the natives of Scotland in general, and what progress political knowledge has made among the inhabitants of Paisley in particular, I am the less surprised that my affliction should have so warmly interested their tender sympathies, that my numerous indignities and wrongs should have excited their vivid resentment; and that the present proceedings against me should have occasioned their most unqualified reprobation: in those proceedings all decency has been outraged, all morality set at defiance, all laws superseded; and the principles of the constitution as little heeded as if they were the visions of a romance.

I am but too well convinced that deep distress hath prevailed, and does prevail, amongst the industrious population of Paisley, and in other parts of the united kingdom. In the midst of this distress I am happy to remark, that no disposition to ravage and tumult has been so evident as it would have been in former periods, under a similar pressure of calamity; but the increased diffusion of political knowledge hath produced an increased obedience to the laws, and an increased repugnance to any insurrectionary movements. Violence there has been, but that has not originated with the people. It has been instigated by the enemies of the people. Secret agents and invidious emissaries have been busy in creating disloyalty where it did not exist, and in producing treason where it would not otherwise have been found. We have heard of flagitious miscreants encouraging the commission of crimes in order to profit by their detection; but what blame must attach to the authors of those treasonable placards, which were recently fabricated in order to implicate the Queen in a false charge of attempting to disturb the peace of the community!!

If this atrocious contrivance had succeeded, my enemies might have had a momentary triumph, but it would have been only momentary; their own acts would have proved their destruction; and they would have perished in the hurricane they had occasioned.



MR. EDITOR.

SIR,

I take the liberty of enclosing you the following Manifesto of his Holiness the Pope, it will afford you much pleasure at perceiving the extreme anxiety, which constantly pervades all institutions that are founded on the ignorance and credulity of mankind, and will exist as a specimen of the means adopted to stifle inquiry, and prevent the human intellect proceeding beyond the barrier which interest and ambition has raised. It maintains the same tone that characterizes the intolerance of priestcraft in all ages. Whose zeal is more awakened by the fear of losing its followers than by its affectation of dread, "at the peasantry being tainted with the deadly poison of perverse doctrines." It is that exhibition of terror that displays the foreknowledge of a certain destruction to the Catholic church, if it ever suffers its votaries to question its infallibility.

In a similar situation does the Vice Society place the Christian religion by the persecution of yourself and Mrs. Carlile, believing it *cannot bear investigation*, they persecute, with the utmost severity, those who enable mankind to enquire into the truth of that divine religion which requires upwards of 20,000 men to *explain* or *expound* its doctrines—and this, at the enormous expence of ten millions annually. They, like the Pope, prate about the effects of "deadly poison," seducing the youthful population," and "eradicating from their hearts and affections the truth of the orthodox faith." But the cause is evident,—it is, that their *craft* is in danger, and for this they alternately bully and tremble, lest their occupation should be gone, and their means of plunder be detected—this is the cause that produces the anger of the Pope against the methodists, and it is the same cause that makes Churchmen and Methodists, and the Vice Society oppose your exertions. While the Pope can abuse the Methodist and the Methodist the Pope, they act like two rival tradesmen, who are desirous of obtaining customers, by deprecating the value of each others' wares. But the moment you stepped in and proclaimed they were both *knaves*, fattening on the credulity of their admirers, the Vice Society steps forward and adopts the language, and follows the example of his Holiness the Pope, and denounces you as an "insidious wolf," but I must not pursue this subject further, as it is probable it may furnish a topic for an essay from your pen. I will merely subjoin the document addressed to the Catholic prelates.

Right Illustrions and Right Reverend Sir,—That forewarning speech of Jesus Christ, our Lord, long since uttered by him, when employing the parable of the husbandman, "who had sown the good seed in his field; but his enemy, while mankind were asleep, came, and made an after-sowing of tares in the midst of the wheat corn," (Matt. ch. 13, v. 24,) appears to be realizing in our days, particularly in Ireland, to the grievous loss and wrong of the Catholic weal.

For information has reached this sacred congregation, that schools of a bible society have been set up in almost every part of Ireland; upholden with the resources and by the patronage of the higher Anti-Catholic gentry; and that, in those schools, under the *artificial complexion of charity*, the untutored youth of either sex, especially those of the peasantry, and of the indigent class, allured by the *cajolement*, nay, by affectionate petty presents from the teachers, come to be *tainted with the deadly poison of perverse doctrines*. It is further stated, that the teachers of those schools, lately described, are *methodists*, who make use of the Bibles rendered into English by the Bible Society, and pregnant with errors; those teaching having in view the sole object of *seducing*, the youthful population, and *eradicating* from their hearts and affections the truths of the orthodox faith.

Considering these things to be certain, your Lordship is already aware, that great solicitude, application, and vigilance, are to be demanded of the shepherds, in sedulously guarding their flocks from the *ambuscade of wolves*, who come in sheep's clothing. If the shepherds will slumber the while, quickly will the inimical man steal in, and sow his noxious seed; quickly will the after-growth of tares show itself, and overlay the wheat corn.

Wherefore, it is indispensably requisite to make every possible effort, in order to recall the useful sort from the pernicious schools; and to admonish the parents, that they are not, by any means, to suffer their offspring to be led into error. However, for avoiding the snares of the adversaries, nothing appears more fitting than the setting up of Catholic schools, wherein to educate the poor and the peasantry, in a course of moral instruction and *reputable learning*. Perhaps it may be said, that a fund cannot be provided. As to this point, you will have naturally gained a lesson from those very seceders from the right faith: for, as we are told, they ask individually, from the people at large, a penny subscription by the week, for the support of those mentioned schools. What should hinder the Catholics from doing likewise?

Wherefore we exhort, and, by the tender sympathies of Jesus Christ, our Lord, we conjure you, my Lord, to guard with diligence your flock, in that best manner which your discretion may suggest, from such persons as *insidiously* are introducing themselves into the sheepfold of Christ, with the design of carrying away from him the incautious sheep; and to exert yourself most carefully, (recollecting the prophecy of Peter, the Apostle, who delivered of old in these words, "and amongst you shall there be lying teachers, who shall bring in sects of perdition") to prevent the corrupting by those men of the Catholic youth. This object I hope you will easily attain by instituting within your diocese Catholic schools. And in the well-founded hope that in this most important matter your Lordship will exert all your force and resoluteness to prevent the sound wheat from being choked by the tares, I beg of the Holy Divine Majesty to be your protector and safeguard for very many years.

Your Lordship's, in all brotherly affection,

JULIUS MARIA CARDINAL DEDLA SOMAGLIA.

Proprefect.

C. M. PEDICINI, Secretary.

From the Palace of the Propaganda Fide.

Rome, 14th August, 1820.



**CONTINUATION OF REPLY TO THE REV. THOMAS HARTWELL HORNE'S PAMPHLET, ENTITLED "DEISM REFUTED." From p. 352.**

The next is the book of Micah, which has nothing worth notice, was it not that a part of it is twisted into a Christian prophecy, and said to relate to the birth of Jesus: it is the second verse of the fifth chapter, thus:

"But thou, Beth-lehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting."

It is evident from reading the whole chapter, that the object of the writer was the supposed prince that was to be raised up for the restoration of the Jews, and has no very distant allusion. The Jews when under the Babylonish captivity had flattered themselves, that if they could once get restored to their country, they should take warning by past events and become prosperous. This delusion was kept up. At first we find that Cyrus was to be the Messiah as foretold by Isaiah, but the Jews were no sooner fallen into trouble and captivity again, than they made their prophets to allude to another Messiah, and not Cyrus that had gone by. In the last captivity by the Romans, Josephus pays the compliment to Vespasian, and tells him that he is the Messiah alluded to by the Jewish prophets, but Vespasian was not to be taken in the same trap with Cyrus, and the poor Jews continue to look for another Messiah to this day. Long may they look, or at least, until they see their folly and learn that it is vain.

I have now noticed all that is worthy of notice in the books of the Old Testament, the remaining books of the Prophets are but a mere variation of the tales so often mentioned about the desolation and prosperous restoration of the Jews. One would imagine that sufficient time had elapsed to satisfy the most fanatical and most credulous mind, that nothing of the pretended restoration has ever taken place or can ever take place. The books of the Maccabees give the truest account of the real state of the Jews in Judea, and the deplorable condition in which they continued from the return from the captivity at Babylon to the time that Judea became a Roman

Province. I am inclined to think that there is more truth in those two books, than in all the other parts of the Jewish history in the Old Testament put together, although, they are not free from gross exaggerations.

I have passed over the books of Tobit and Judith in the Apocrypha, as they are but Jewish romances, and not received as genuine tales by any persons. If the tale of Judith going to the tent of Holofernes and taking off his head, had been known to the compilers of the books of Kings and Chronicles, they would not have failed to have blazoned such a circumstance. The angel which is introduced on the journey with Tobit's son—Tobit being made blind by sparrow's dung falling on his eyes whilst asleep, and his blindness being cured by a fish's gall, and the devil being driven out of a house by the liver of the same fish being burnt in it, are incidents that, in me, excite both risibility and disgust, therefore, I shall place those among the other lies of the Bible, and take no further notice of them.

In going through the books of the Old Testament, I have studied to avoid prolixity, or I might have made an endless job of it, such as Dr. Adam Clarke has undertaken. His commentary, I believe, has already been going on in publication upwards of ten years, and it is likely to occupy as much more time before it be finished! I found the doctor's Commentary very useful as an illustration of obscurities as far as it went, and I could have wished to have possessed the whole of it. I do not imagine that I have exposed all the contradictions of the Bible, I have touched only the most glaring, and have left the minor ones alone. However, I trust I have done enough to falsify the assertions of Mr. Horne, that the Bible is genuine and contains nothing incredible. I shall not here make any general observations on it, as I intend to go through the New Testament in the same manner; as I flatter myself that the close attention with which I have read the Old Testament, will enable me to trace the true origin of the New. I have imbibed altogether new ideas of it.

In entering upon the book called the New Testament (it would have been fortunate for mankind if the testator had died intestate :) I shall necessarily and inevitably be brief. Whenever, or wherever, I find a story filled with accounts of angels, devils, prophecies, and miracles, I cannot hesitate for a moment to sit it down as fiction and falsehood. It can have no relation, no pretensions to truth: and no human being can be held justifiable in believing it to be truth, unless he had witnessed



similar angels, similar devils, similar miracles, and similar prophecies. Each of those four words indicates something supernatural, neither of them have been visible to any human being of the present generation, and from what we observe in the unerring laws of nature, we may safely affirm that neither of them was ever visible to the ocular demonstration of any human being of any former generation. Philosophy, in all its bearings, teaches us that such creatures as angels and devils are depicted to be, or to have been, never had existence; and the only just inference that can be drawn from the fabulous accounts concerning them is, that they were the inventions of ignorance, fanaticism, frenzy, and imposture. Miracle and prophecy are from the same source, if we substitute impudence for ignorance. It is derogatory to that great power which sways the universe to connect it in any shape with any portion of the race of animals. It is monstrous to assert that it either has the assistance of angels or messengers, or the opposition of devils. It is ridiculous to imagine that it should have worked miracles in the presence of some few individuals or some few thousands of those individuals for the purpose of displaying its power and making itself known by such means to the successive generations of human beings. If the Great Cause of our existence, which we term the God of Nature, had the desire of making a further impression on our minds of the event of that existence than what now reaches us by viewing the works and ways of nature, and if there was any consequence beyond that which is visible to our natural senses, it is natural that we should expect that intimation or information should have been universal and continual like every other work of nature which our senses can embrace. To say that such an intimation or information to one or one thousand individuals was sufficient, is contrary to our daily experience, for it is a melancholy fact, that in the general aggregate of human beings the love of falsehood greatly exceeds the love of truth, and this assertion we find supported both by history and tradition, and the present state of the human mind as visible in all societies. Acting under this impression I am compelled to take but a brief notice of the book called the New Testament, as it abounds in all those objections which I have advanced, but though my observations will be brief, I flatter myself they will be sufficient for the exposure of fraud.

The book called the New Testament is a collection of books which are said or supposed to relate to one common object, namely the rise and progress of Christianity, or the existing

system of idolatry. The first book in this collection is called the gospel according to St. Matthew, and purports to give an account of the Life and Death of Jesus Christ who is the idol of the sect called Christians. As this book is admitted on all hands to be the first that was written on the subject, I shall be more minute with it than the subsequent ones, which I consider to be but emanations. The first chapter in the English version has a genealogy which traces Jesus, as the lineal descendant from Abraham, through Joseph the husband of his mother. This is ridiculous enough, for in the latter part of the chapter we are told that Joseph finding Mary with child before he had espoused her, resolves to put her away, which implies that he was not the father of the child: then what avails the genealogy back to Abraham through David? On those grounds it could no more apply to Jesus than to me, since Joseph felt and knew that he was not the father. This is the first blunder, and I am bold to say that the New is as much a book of lies and blunders as the Old Testament. That nonentity called the Holy Ghost is brought in to excuse Mary and to pacify Joseph. I could mention some curious tales that were current among the Fathers of the Holy Catholic Church of the manner in which the Holy Ghost caused Mary to conceive this child without losing her virginity; but those Fathers overlooked the main point, and that is, how she brought forth the child without losing the tokens of her virginity. So much did the discussion of, and conversation upon, this subject amuse these Holy Fathers, that it was not deemed criminal to paint the embrace of the Holy Ghost and the Virgin, and this they did in the natural mode of sexual intercourse, but threw a cloud over a great portion of the body, which signified overshadowing. I will not disgust the reader with any thing further here upon this subject, but I pledge my word that I have both read and seen much more than I have stated, and such trash as I should blush to state, although I am not over-scrupulous when I know that such observations are essential to the cause of truth. But it is now generally admitted that this account of the miraculous conception is a forgery and an interpolation on the book of Matthew's Gospel; and the sect called Unitarians have printed a New Testament for themselves, wherein all this nonsense about a child being born from a virgin is omitted as spurious. Thus reason triumphs over folly and falsehood.

I have noticed the supposed prophecy in this chapter, in passing through the book of Isaiah, to which I would refer the reader, or to Paine's examination of the prophecies, which is



complete, and relates to all the supposed prophecies of the New Testament. I should notice that the whole of the first chapter is an interpolation on the original book of Matthew. It is past doubt, and is a specimen of what the first Christians consisted of. As to the person of Jesus, I do not mean to say whether he did or did not exist, whether such a person was or was not crucified as is written of him. It is uncertain, and the time for proof and enquiry is past. Josephus has no account of him, but in a convicted interpolation, and in fact such has been the extension of the Christian Religion and its power, that it has rooted out and destroyed every book that was written in opposition to it, and has left us nothing but its own fabricated accounts. I shall not therefore travel into the labyrinth of assertion and dispute among the different sects of this religion, but confine myself to the root, and make a few observations on its origin, and the cause of that origin. It is vain to travel beyond this, as after the imposture had once gained a hold on the minds of a number of men, and after it had assumed a shape and fashion, it must be admitted that thousands adhered to it from a conviction of its truth, and wrote, spoke, and acted, under that conviction. It certainly has had more worshippers than any other species of idolatry that has infested mankind, and if there ever was any thing miraculous connected with it, I would say with Rousseau, that it was in its power and extension. But all this affords not a single argument for the truth of its original. Paganism has had its martyrs and its millions of sincere and pious votaries: the same might be said for Mahometanism, and for various other kinds of idolatry, which should incline us at least to be sceptical. For my own part I am not even sceptical on the subject, I am thankful that I have passed that state of mind, and have come to the conclusion that every thing that has borne the name of religion, has been founded in fraud and delusion, and I will do my best endeavour to explain the grounds of my conviction to my fellow man.

The second chapter of this book begins with the account of the wise men of the East coming into Judea to see Jesus, under the pretence that they had been admonished of his birth by a star in the East, and that this star travelled before them and rested over the place where Jesus and his mother resided. This is a gross fable, but such an one as might have been believed when the stars were thought to be mere spangles and ornaments to amuse the people dwelling on this globe, now that we know the earth on which we dwell is smaller than

many of those which are visible to us, and which we call stars, how ridiculous is the notion of one of them travelling before the Babylonian Magi and resting direct over the house in which Jesus lay. It is a gross fable, and scandalous to be printed as truth in the present day: the distance of a hundred miles makes no apparent difference in the position of a star, yet this book pretends to say, that one moved about and took up its station over a certain house. The early Christians were aware that these Magi, or Wise Men of the East, were men of note in their day; and they wished to paint their God as something superior and of more attraction than other Gods. He must have been, to have attracted a star!—The story of Herod putting the children to death from the fear of a king rising up against him, is another fabrication: Josephus has given a full history of this Herod; his own children and wives were continually conspiring against him, and he is depicted as a cruel and jealous despot, but there is not a shadow of proof for his having killed the children of a particular village as stated in the chapter of this book. It is a tale that carries refutation with it, although we are told that some prophecies in the Old Testament related to the circumstance. Let the reader refer to my notice of this passage in the Old Testament, or rather to Paine's examination, and he will soon dispel all doubt on the subject. It is astonishing what can be the texture of that mind, that can believe any thing of the kind, when it is all so open to detection. As to the dreams of Joseph they are tales that might have made an impression when dreams were believed to portend future events, but at present they can excite nothing but ridicule, or, at least, a smile, in reflecting minds. A tale less entitled to belief never was penned or invented, than this tale of the life and death of Jesus in the book of Matthew.

The third chapter introduces John the Baptist into the story, crying out "Repent ye: for the kingdom of heaven is at hand." This text has been the favourite for Christianity down to the present day, I have before noticed the manner in which this kingdom of heaven has been from time to time expected, but now it stands prorogued to the year 2000! John the Baptist was a long way off it, and Jesus is made to preach a similar doctrine, but it has not been at hand yet, nor does it appear likely to approach at present. The Jews, I have said were the first to look for it, but now they have grown tired of looking, the Christians have taken up the watch and resolve not to miss it when it comes! Wretched fanaticism!—I can believe



that such a hot bed for fanaticism, as was Judea, might produce such a character as John the Baptist or his brother fanatic Jesus, but when they profess to perform miracles, then I am compelled to disbelieve. After the Jewish Scriptures became known in Judea, they immediately began to produce a variety of sects and impostors; and as soon as the Romans took the Jews under their protection, and kept them quiet and in subordination, this fanaticism began to assume a strong feature, and to breed impostors in all quarters of Judea, very similar to what the Christian Religion is producing in this country at this moment. Of all the Jewish sects the Sadducees were by far the most rational and the most respectable, yet we find this John the Baptist connecting them with the Pharisees, and calling them a generation of vipers. The Sadducees were the only sect of philosophers that ever sprang up amongst the Jews, and they indulged not in the common fanaticism, but regulated their ideas agreeable to the unerring laws of nature: the Pharisees believed in all the fables and nonsense that had gone abroad about heaven, hell, and spirits, with immortality; yet this John the Baptist, with a new-fangled fanaticism, like all modern fanatics, classes them both together, whilst their sentiments were the reverse of each other. John, in this chapter, is represented as the messenger to prepare the way for Jesus or the Messiah, and we are told that he knew him by instinct, and hesitated to baptize him in the Jordan, saying, "I have need to be baptized of thee," but in the eleventh chapter we shall find John sending messengers to Jesus to know who and what he is, and whether he is the Messiah, or are they to look for another? Jesus gives them no definitive answer, but refers them to the persons who were afflicted with blindness, lameness, leprosy, and deafness, who were healed, and the dead who were restored to life, as a proof of what he is. These two accounts of John and Jesus by no means agree, and display a blunder in the author or compiler of the fable. Jesus is introduced into this third chapter in a very abrupt manner, if we are to take the first and second chapters as an interpolation, which is universally admitted. We have neither age nor parentage with him, and must suppose him a man grown when he comes to John to be baptized. The story of the miraculous conception, and the journey to and from Egypt might be found more at large in the Apocryphal New Testament lately published, and is well worth the reader's attention if he calls himself a Christian.

There is one thing worthy of notice in the third chapter as

a gross exaggeration, although it be the Jewish mode of telling a story: it is said that all Jerusalem, and all Judea, and all the region round about came to John to be baptized; this must mean all the inhabitants, and gives room for reflection. If John had been merely the forerunner of this Jesus mentioned, it is evident that he would have made all those who came to him for baptism, acquainted with this circumstance, and we might fairly suppose that he would not baptize any individual, and promise him forgiveness of sins, unless he put a faith in this story of Jesus being the Messiah. His address to the Sadducees and Pharisees is extremely strong and pointed, and if it were true, would show that this John had a great influence over the Jews. If we admit the truth of this tale, we must then say, that John converted all the Jews to what is now called Christianity, and that Jesus could have nothing left to do in the way of conversion, but only to shew himself and be believed in. But how contradictory is the tale when we are told that but very few of the Jews believed him, and those that did were afraid to open their mouths in his behalf. This forms another blunder in this foolish but wonderful tale! As to the story about the heavens opening, and the spirit of God descending like a dove upon Jesus as he came out of the water, and a voice from heaven, saying, "This is my beloved Son, in whom I am well pleased," I have nothing more to say than that as astronomy has abolished this heaven, it must also have abolished the truth of this tale and turned it into falsehood. Heaven is but a word, a nonentity, and such is hell, and many other words that carry terror with them.—The story of John might be said to begin and end in the same chapter, as we shall read but little more of him: even this circumstance is much unlike history. A man who is said to attract the attention of a whole nation, and to imbue them with a new species of fanaticism, can find but half a page in history, and scarcely that, for he is merely introduced as the herald of Jesus.

The fourth chapter begins a most extraordinary tale, it is thus—

"Then was Jesus led up of the spirit into the wilderness to be tempted of the devil. And when he had fasted forty days and forty nights, he was afterwards an hungred. And when the tempter came to him, he said, if thou be the Son of God, command that these stones be made bread. But he answered and said, it is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Then the devil aketh him up into the holy city and sitteth him on a pin-



nacle of the temple. And saith unto him, if thou be the Son of God, cast thyself down: for it is written, he shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone. Jesus said unto him, it is written again, thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them: And saith unto him, all these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, get thee hence, Satan: for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Then the devil leaveth him, and, behold, angels came and ministered unto him."

In the first place I would ask, what spirit led Jesus into the wilderness? Secondly, did the devil fast forty days and nights as well as Jesus? Thirdly, when the Devil fixed Jesus on the pinnacle of a temple, where did he stand himself, or did he support himself by his wings? For Jesus must have required support on the top of the pinnacle unless he was fixed like a Guy Faux on a pole. We understand the words, "on a pinnacle" to mean the point of the spire. Fourthly, was not Jesus accessory to all these movements and excursions with the Devil, or was this Son of God subservient to the Devil? Lastly, was this connection with the Devil introduced as a necessary part of the Drama, or merely to show that Jesus had as much wit as the other, and was not to be made his dupe? Paine has wittily observed, that in the Devil's shewing Jesus all the kingdoms of the world, and promising to give them to him, Jesus, if he would but worship him, the Devil, there is a proof that the Devil was entire master of all kings and kingdoms, but had no controul over countries that were wise enough to adopt the republican form of government. Another circumstance is, that the Devil is as apt as Jesus in quoting Scripture and support the assertions of Shakespeare, that "the Devil can cite Scripture for his purpose." We might excuse a lunatic either for inventing or believing such a story as this, but no man that lays claim to rationality. It is disgusting to see such a tale in print, and how much more disgusting must it be to find it in a book called sacred, and protected by the laws from investigation and exposure? This story about Jesus fasting forty days and nights is a mere competition with the story of Moses, of Elijah, of Esdras, and others, and it is worthy of notice, that Elijah, whom the Jews have also called Elias, is supposed to be the person returned from his aerial excursion with the horses and chariot of fire, to fill

the office and character of the Messiah, and to restore the Jews to prosperity and power as a nation. We shall find the tales of the miracles performed by Jesus to be but a copy of the tales of those performed by Elijah, with a few additions and exaggerations: as lies lose nothing in time or by carriage, as the saying is. The above tale is most ridiculously disgusting, and must destroy the validity of whatever else may follow in the life of the same person, however rational or moral.

After passing this devilish story, we are told that Jesus went into Galilee (implying fear), because of the imprisonment of John! Whom should the Son of God fear? This chapter has several scraps from the Old Testament, which are called prophecies, but I would again refer the reader to an examination of the originals, or to Paine's Examination of them, as the best ground of receiving a conviction of their futility. It will swell my comment too much if I stop and notice every objection, and I have long loathed the task I have in hand, as decency continually cries hold—when a full exposition might be given of the different obscene tales. The Bible containing both Old and New Testaments is a disgrace to the Printing Press, therefore a full commentary and exposure of it must be the same. The latter could not well be less obscene than the former, and it is the want of a full and fair exposure, and the support it has received, and will continue to receive from interested hypocrites that has so long kept it alive to brutalize mankind.

The fifth chapter opens a subject that forms a relief to the mind from the disgusting tale in the former:—it begins with what is called the sermon in the Mount, and is unquestionably preferable as a string of morals to all other parts of the New Testament put together. It has carried the principle of forbearance too far, and such as human nature, as we see it in society at present, could never tolerate. It is the product of a moral but weak mind; and I judge it to have sprung from the Esseans, a moral sect among the Jews, who had all things in common; one part of them married merely for the purpose of procreation, the other part abstained from women altogether, considering them the cause of much mischief in society.

This sermon might fairly be termed a refinement on all the moral part of the Jewish law. It contains an appropriate lesson for our King, Lords, Bishops, Judges, and Priests, at this moment particularly, it would be well if they would both study and practise it. This sermon fills up the fifth, sixth,



and seventh chapters; and as I have borne testimony to the moral part of it, I shall not stay to cavil with the few fanaticisms it contains. It is not to be expected that any document introduced into this book, should be free from such false and idle notions.

The eighth chapter begins with a series of miracles said to be performed by Jesus; to notice all and each of these, would be a task as idle as the tales themselves. It will be sufficient to speak generally, by saying that those miracles related to the sudden cure of sick and diseased persons—turning a tempest at sea into a calm—casting out devils, and playing the devil with a herd of swine! This last act was a most malicious one, and shews that Jesus had some connection or attachment for devils, or why would he destroy a herd of swine, to the serious loss of the owners. It is said that the swine ran down a steep place into the sea, as soon as the devils entered them, and perished. *Queritur*. Were the devils drowned? To me there seems to be another objection to this tale, why should a herd of swine be kept in a country where their flesh was abhorred as food?

The tenth chapter has a most singular paragraph, and is the only true prophetic saying in the whole book. Jesus is the person represented as speaking.

“Think not that I am come to send peace on earth: I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household.”

Christianity has verified every expression in this paragraph; and what is still more painful, it continues to do so. Jesus is represented in the three-fold character of a fanatic, a moralist, and a scourge:—his system, or the system founded in his name, has produced fanaticism and misery in abundance; but the moral doctrines have been overwhelmed by the more powerful mixture of fanaticism and hypocrisy, and the misery such principles have occasioned.

The eleventh chapter has also an anomalous expression, and one that can only be supported by putting fanaticism in opposition to common sense: it is thus:—

“At that time Jesus answered and said; I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.”

Jesus is supposed to make this expression, because he had

been rejected by the more wise and prudent part of the Jews, as a blasphemer, as a glutton, as a winebibber, and as the associate of wicked men: these are his own words, at least words put into his mouth by his biographer, or the inventor of this story. Reader, on which side does the practice of morality appear?

I have passed over several unintelligible paragraphs and phrases, for the New Testament abounds in those as much as did the Old; but I shall select one from the eleventh chapter, and leave it to some Christian for explanation: it is thus:—

“And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias, which was for to come.”

I must confess that I can neither make sense or nonsense of this extract; it is evidently an idea of the compiler, who lived long subsequent to John the Baptist, although it be introduced as spoken by Jesus. John is said to have been the contemporary of Jesus, and we have not yet read of his death; for this tale comes immediately after an application of John, by his disciples, to know whether he, Jesus, was the Christ, or whether they are to look for another?

The twelfth chapter abounds with inexplicable nonsense, from which I shall quote two passages: the first is something about the Holy Ghost, as follows:—

“Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.”

For my part, I have not the least fear to speak against this Holy Ghost, as I feel assured, that no one can make any thing more than a couple of words of it. It has no definition—no substantial meaning, and is nothing more than a fictitious and fanatical idea. The Holy Ghost is a bugbear. Of whom is it the Holy Ghost? Whom doth it represent? I have never committed blasphemy against the Holy Ghost before, therefore I find that by gospel law, I ought not to be in prison. Surely Christians are not justified in inflicting punishment where their master says no punishment is due.

The next paragraph is equally important and wonderful: it is thus:—

“Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and



said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the whale's belly, so shall the son of man be three days and three nights in the heart of the earth."

This of itself is sufficient to stamp the whole of the New Testament as a weed that sprang out of the fanaticism occasioned in Judea by the Old. As a biography of an individual, this book of Matthew is as contemptible as it is false; and to subscribe to the truth of it, it is necessary to subscribe to all the demonstrable and convicted falsehoods of the whole Bible. It is a folly to talk about primitive Christianity, or the Christianity of the Unitarians, or Freethinkers, the foundation of the whole is altogether a jumble of lies and disgusting nonsense. I never could reconcile myself to make any distinction between Christians; however, they may wrangle among themselves, their creed, or creeds, are equally absurd and founded in error and fanaticism.

The fourteenth chapter relates the end of John the Baptist, and again intimates that Jesus left that part of the country from fear of Herod, who had ordered John to be beheaded. There is a strange bungle in this chapter:—it begins with saying that Herod heard of the fame of Jesus, and said it was John the Baptist risen from the dead; then the particulars of John's death are related, and Jesus is again introduced as removing himself in consequence of that death. There must have been a lapse of time between the death of John and Herod's hearing the fame of Jesus, and saying that it was John risen from the dead, so that the beginning of the chapter in point of date, is later than the latter part of it, although it runs on intended to be a connected story.

We next read of the miraculous feeding of five thousand men, besides women and children, with five loaves and two fishes, and that the fragments made twelve baskets full, which would be but a fair computation to say that they left twelve times as much as they had when they began to eat! The reader must see in a twinkling, that this tale is but an improvement on the feats of Elisha and Elijah, in the Old Testament, where the barrel of flour and the cruse of oil becomes interminable. The first lie gave rise to the second, and lies, as is commonly said, lose nothing by time or carriage: they differ from whatever is true and substantial in this respect, as the one gains, and the other loses, by time.

The next tale is about Jesus walking upon the sea just as he would upon the land, at first his disciples are frightened,

and Peter solicits the favour to take a walk with him on the water. Peter is doubtful of his power, and for want of faith we are told, that he begins to sink and cries out for help! Jesus rebukes him and tells him that the want of faith was the cause of his sinking! I have heard an anecdote of a modern Christian priest who thought he had faith enough to convince his congregation that miracles could be performed now as well as formerly, and that a competent faith was the only thing needful; accordingly, relying on his faith, he proposes to walk on the sea as Jesus and Peter did, and ordering a boat to stand off a little from the shore he engages to walk to it: it is scarcely necessary to add that the fool got a good ducking, and would have been drowned if assistance had not been at hand, so it seems that the ancient faith which could work miracles is not now attainable. I should add that this is an hearsay tale, and that the scene was laid on the coast of Newfoundland; it was imported by some of the Englishmen who go to fish on that coast.

The fifteenth chapter has a repetition about feeding an immense multitude with a small quantity of food, and having more fragments in quantity than the first whole.

The sixteenth chapter, after repeating three or four things that have been passed, has the following contrast in Jesus's observations on Peter.

"When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I the son of man am? And they said, Some say that thou art John the Baptist: some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ."

The Christians make a strong hold of the observation of Jesus in saying that the gates of hell shall not prevail against his church, but it is a paltry, nonsensical, and unmeaning figure. What are the gates of hell or where are they? The Catholic considers this as good ground for him to stand upon and combat the heretical Protestant: the Protestant retorts the same of the Catholic, and English Dissenters against each other, and



altogether against Deists. Mystery and fanaticism are powerful things to combat, but if we could once bring their supporters to argument and to a fair consideration of the words on which they build their fraud and folly, we shall triumph over them in a moment. There never was a particle of reason used in the foundation of any religion whatever, either by the Pagan, Jew, Christian, or Mahometan. But to the contrast, the following paragraph stands in the sixteenth chapter immediately after the foregoing, there is not a verse omitted.

"From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far from thee, Lord; this shall not be unto thee. But he turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me; for thou savourest not the things that be of God, but those that be of men."

In reading those two tales one would imagine that there was but very little difference between the word Saint and Satan; it is a mere transposition of letters in the same word, and from the foregoing quotations we may justly infer that Jesus unites the two and gives them an equal power both in hell and heaven. Satan is ever considered the master of Hell, and Jesus says that Peter was Satan and that he also had the keys of heaven. It appears the gates of both those places were kept locked: it would be well if some of these holy books, such as the Bible, or Koran, would tell us where those places were situated, how large the gates were, what they were made of, how they were fixed, and what prevented the inmates of those places from coming to visit us as well as the master. Such is the deficiency of Holy Books. There is nothing complete in them, and their authors are not to be compared for ability with modern romance writers.

The seventeenth chapter begins with telling us that Moses and Elias came from somewhere (we are not told whether Heaven or Hell) to visit Jesus, and that Jesus was transfigured. This we may suppose was a sort of spiritual masquerade. The chapter ends with telling us that Jesus having no money to pay his tribute, sends Peter with a fish-hook to catch a fish, and take it out of the fish's belly. Fish are generally ravenous, but it was never known before that they swallowed gold, silver, or copper. This tale is of a piece with the rest; and had Jesus and his disciples lived in England, they would have been punished as vagrants and impostors.

Let me not be misunderstood as admitting their existence, I do not, but take it as a romance.

I pass on to the twenty-second chapter, as I find nothing intermediate worthy notice, in fact, the whole book is a string of balderdash, and when it once becomes read as an ordinary book of modern date, it will be thrown aside with a mark of contempt. I have hesitated on introducing a quotation from this chapter, but it seems to imply that Jesus had a triumphant dispute with the two principal sects among the Jews, the reader will judge of the merits of the dispute, which the author or compiler says made such an impression that no man durst ask him a question afterwards; it is thus:

"The same day came to him the Saducees, which say that there is no resurrection and asked him, Saying, master, Moses said, if a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, unto the seventh. And last of all the woman died also. Therefore in the resurrection whose wife shall she be of the seven? for they all had her. Jesus answered and said unto them, ye do err, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven. But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard this, they were astonished at his doctrine. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. Then one of them, which was a lawyer, asked him a question, tempting him, and saying, master, which is the great commandment in the law? Jesus said unto him, thou shalt love thy Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. While the Pharisees were gathered together, Jesus asked them, saying, what think ye of Christ? whose son is he? They say unto him, the son of David. He saith unto them, how then doth David in spirit call him Lord, saying, the Lord said unto my lord, sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? And no man was able to answer him a word, neither durst any man from that day forth ask him any more questions."

*(To be Continued.)*

Printed and Published by J. CARLILE, 55, Fleet Street.